

Cultural Da'wah Values in the New Year's Work Tradition in Gurusinga Village

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ABSTRACT

This research aims to analyze the cultural preaching values contained in the Year-End Work Tradition in Gurusinga Village, Berastagi District, Karo Regency, and to identify the challenges in its implementation. The research uses a qualitative approach with a case study design. Data were collected thru participatory observation, semi-structured in-depth interviews, and documentation from village heads, customary leaders, Islamic religious leaders, organizing committees, community leaders, and community members actively participating in the Yearly Work Tradition. Data analysis was conducted using the interactive model of Miles, Huberman, and Saldaña, while data validity was tested thru source, technique, and time triangulation. The research results show that the Year-End Work Tradition is still preserved as a cultural heritage of the Karo community, which functions to strengthen social cohesion thru deliberation, mutual assistance, and active participation of the community across ethnicities and religions. This tradition contains cultural preaching values that include gratitude to Allah Swt., brotherhood, mutual cooperation (ta'awun), interfaith tolerance, social concern, and the preservation of local culture. These values are internalized thru cultural practices that shape the religious character and social solidarity of the community. However, the implementation of cultural da'wah still faces challenges, including the provision of food that adheres to halal principles, the influence of modernization on the younger generation's understanding of traditional values, and the need for harmonization between cultural preservation and the application of Islamic values.

1. INTRODUCTION

Indonesia has a cultural diversity that has been passed down from generation to generation and serves as both an identity and a way to pass on social, moral, and religious values (Barokah, Paralihan, & Nasution, 2025). From an Islamic perspective, local culture can be a means of da'wah as long as it doesn't conflict with the principles of sharia. The cultural da'wah approach sees culture as an effective medium to internalize Islamic values through social practices that are already rooted in people's lives. From an Islamic perspective, local culture can be a means of da'wah as long as it doesn't conflict with the principles of sharia. The cultural da'wah approach sees culture as an effective medium to internalize Islamic values through social practices that are already rooted in people's lives (Malik, Askolani, & Jalaludin, 2021). One of the traditions that is still preserved is the 'Kerja Tahun' Tradition in Gurusinga Village, Karo Regency, North Sumatra. This tradition is an expression of gratitude for the harvest while also serving as a way to strengthen social bonds through meetings, working together, joint prayers, cultural performances, and social visits (Latifah, Abrianto, & Imran, 2022). As society becomes more religious, religious values are increasingly integrated into the practice of traditions, so Kerja Tahun not only serves as cultural preservation but also as a way to shape religious character and strengthen social solidarity. In its implementation, the Kerja Tahun Tradition embodies various values of cultural da'wah, including gratitude to Allah, *ukhuwah Islamiyah* (Islamic brotherhood), *ta'awun* (mutual cooperation), tolerance, deliberation (*musyawarah*), social responsibility, and collective accountability. These values are manifested

through the community's collective activities, demonstrating that da'wah is conveyed not only through religious sermons but also through cultural practices that shape social behavior and community life. However, modernization and technological advancement have influenced younger generations' understanding of the philosophical meaning of the tradition, potentially diminishing its educational function and the cultural da'wah values embedded within it. Furthermore, previous studies have generally examined the Kerja Tahun Tradition from anthropological, cultural, or heritage preservation perspectives, while research specifically analyzing its cultural da'wah values remains limited. Therefore, this study aims to analyze the cultural da'wah values embedded in the Kerja Tahun Tradition in Gurusinga Village and to explain their contribution to the development of religious character, the strengthening of social solidarity, and the preservation of local culture. The findings are expected to enrich the literature on cultural da'wah based on local wisdom and to serve as a reference for government authorities, traditional leaders, religious leaders, and the community in promoting the preservation of cultural traditions in harmony with Islamic values. Research (Siregar, Nuraini, & Azhari, 2023) Regarding the relationship between local culture and Islamic preaching, it shows that preaching is not only carried out through speeches, but also through the culture and social practices of the community as a medium for transforming Islamic values. From a cultural preaching perspective, local culture becomes an effective means to internalize Islamic teachings without erasing the community's cultural identity. This view aligns with (Sahrul & Daulai, 2024) which emphasizes that religion and culture interact in shaping systems of meaning and social behavior.

Previous research (Lubis, Harahap, & Nst, 2025) regarding the Work Year Tradition of the Karo people generally focuses on aspects of history, culture, adat preservation, and tourism, while studies (Humayroh, Faiz, & Muhsin, 2025) Cultural preaching is mostly carried out among the Javanese, Minangkabau, Bugis, and Sundanese communities. Therefore, studies that specifically analyze the Yearly Work Tradition as a medium for cultural preaching are still limited. Besides that, previous research (Susanti, Patma, Asmaini, Sartika, & Radi, 2021) It hasn't deeply revealed how the values of gratitude, brotherhood, cooperation, deliberation, tolerance, and social concern are internalized through those traditions or their contribution to shaping religious character and social cohesion in the midst of modernization. Based on this gap, this study offers something new by examining the Tahun Work Tradition in Gurusinga Village from the perspective of cultural da'wah through the integration of Islamic values and local culture. This research not only describes the traditional procession but also analyzes the internalization of cultural da'wah values and develops a conceptual framework on the relationship between cultural tradition, da'wah values, and community character formation. Theoretically, this study enriches the study of cultural da'wah based on local wisdom, while practically it provides recommendations for the government, traditional leaders, religious figures, and the community in developing the preservation of the Tahun Work Tradition in a way that aligns with Islamic values and remains relevant to modern societal developments.

2. METHODS

This research uses a qualitative approach with a case study design to deeply understand the cultural da'wah values in the Year Work Tradition in Gurusinga Village. This approach was chosen because it can reveal the meanings, experiences, and the process of internalizing da'wah values from the informants' perspective in a natural life context (Creswell, 2018). The case study design is used because the research focuses on a single phenomenon in a specific location, which results in a comprehensive understanding of the relationship between local culture and the values of Islamic preaching (Yin, 2024). The research was carried out in Gurusinga Village, Berastagi District, Karo Regency, North Sumatra. The location was selected purposively because this village still maintains the Yearly Work Tradition as a cultural heritage of the Karo people, reflecting the integration between local culture and religious life, making it relevant to study from the perspective of cultural

da'wah. The research informants were determined using purposive sampling, which includes the village head, traditional leaders, Islamic religious leaders, the organizing committee of the Yearly Work Tradition, community leaders, as well as community members who actively take part in the tradition. Then, the snowball sampling technique was used to get additional informants until the data reached saturation (Sugiyono, 2022). Data was collected through participatory observation, semi-structured in-depth interviews, and documentation. Observations were carried out across the entire Year Work Tradition process, from the preparation stage to the closing. Interviews were used to explore the meaning of the tradition, the implementation of cultural da'wah values, and the challenges faced, while documentation such as photos, village archives, customary documents, and field notes were used to complement the research data (Arikunto, 2021). The researcher acts as the main instrument (human instrument) supported by observation guidelines, interview guides, audio recorders, digital cameras, and field notes (Lincoln & Guba, 1985). The entire data collection process was carried out systematically so that the data obtained could represent the actual conditions of the Yearly Work Tradition implementation in Gurusinga Village. Data analysis used an interactive model (Miles, Huberman, & Saldaña, 2024), which includes data condensation, data display, and conclusion drawing/verification. The analysis is carried out thematically through the process of coding, grouping, and interpreting the data based on research themes, so that a comprehensive picture of the cultural da'wah values in the Year Work Tradition is obtained. The validity of the data was tested through source triangulation, technique triangulation, and time triangulation (Moleong, 2024). Source triangulation was done by comparing information obtained from the village head, traditional leaders, Islamic religious leaders, the organizing committee, community figures, and the general public. Technique triangulation was carried out by matching the results of observations, interviews, and documentation, while time triangulation involved collecting data at different times to ensure information consistency. The application of these three techniques aimed to increase the credibility, validity, and reliability of the research findings on the cultural da'wah values in the Yearly Work Tradition in Gurusinga Village.

3. RESULTS AND DISCUSSION

3.1. Results

3.1.1. Implementation of the Yearly Work Tradition in Gurusinga Village

Based on the observation results, the Kerja Tahun Tradition in Gurusinga Village is still carried out annually as a cultural heritage of the Karo community. The tradition serves as an expression of gratitude for the harvest while also strengthening social relationships among community members. Its implementation begins with a deliberation (*musyawarah*) involving the village government, traditional leaders, religious leaders, and local residents to determine the schedule, allocate responsibilities, and prepare the activities. The entire preparation process is conducted through *gotong royong* (mutual cooperation), reflecting the community's collective participation in ensuring the successful implementation of the tradition. During the implementation of the tradition, observations revealed that community members actively participated in various activities, including communal cooking, traditional cultural performances, family gatherings, and customary ceremonies held at the village *jambur* (traditional community hall). These activities were attended by people from diverse ethnic and religious backgrounds without any discriminatory treatment. This finding demonstrates that the Kerja Tahun Tradition functions not only as a cultural celebration but also as a platform for social interaction that strengthens community cohesion and solidarity. The observations also showed that the younger generation was actively involved in various stages of the tradition, particularly in cultural performances and event preparations, thereby ensuring the transmission of cultural heritage to future generations. In addition to serving as a medium for preserving local culture, the Kerja Tahun Tradition provides a forum for maintaining the values of

togetherness, mutual cooperation, and community participation in social life. These findings indicate that the tradition continues to play a significant role in preserving the cultural identity of Gurusinga Village while strengthening social cohesion within the community. The observational findings are consistent with the results of the interviews, which are presented in the following section.

Head of Gurusinga Village

"The Kerja Tahun Tradition has become a heritage passed down from our ancestors and continues to be carried out every year until today. The entire community is involved in its preparation, starting from deliberation, mutual cooperation, to the implementation of the event. This activity is not only a celebration of the harvest, but also serves as a means to strengthen relationships among residents and families who return from outside the region."

Islamic Religious Leader

"From a religious perspective, we see many positive values within the Kerja Tahun Tradition, such as maintaining social relationships (silaturahmi), mutual cooperation, and mutual respect. The Muslim community also participates in this activity as long as the implementation continues to consider Islamic principles, particularly regarding food provisions and religious worship practices."

Committee Member of the Kerja Tahun Tradition

"The preparation for the Kerja Tahun Tradition begins long before the event takes place. We distribute responsibilities among community members to clean the venue, prepare equipment, cook food, and organize the activities. Everyone works voluntarily because it has become a shared responsibility to ensure the success of this tradition."

Community Leader

"The most significant aspect of the Kerja Tahun Tradition is the sense of togetherness within the community. Everyone helps one another regardless of differences in religion or social status. Many families who have migrated also return home to gather, strengthening family relationships and social bonds."

Community Member Actively Participating in the Tradition

"Every year, I participate in the Kerja Tahun activities, from mutual cooperation activities to the main celebration. The atmosphere is very lively because all residents take part in the event. We feel that this tradition not only preserves Karo culture but also strengthens relationships among residents, making them more harmonious and closer to one another."

Based on the research findings, it can be concluded that the Kerja Tahun Tradition in Gurusinga Village continues to be preserved as a cultural heritage of the Karo community, conducted annually as an expression of gratitude for the harvest. This tradition is organized through deliberation, mutual cooperation, and active participation from all levels of society regardless of ethnic or religious differences, making it a medium for strengthening social relationships, togetherness, and community solidarity. In addition to preserving local cultural identity, the Kerja Tahun Tradition also serves as a medium for transmitting cultural values to younger generations and strengthening social cohesion within the Gurusinga Village community.

3.1.1. Cultural Da'wah Values in the Work Year Tradition

Based on the observation results, the implementation of the Kerja Tahun Tradition in Gurusinga Village not only presents a series of customary activities but also reflects various cultural da'wah values that are embedded in the community's social practices. The value of gratitude to Allah is demonstrated through the implementation of the tradition as an expression of thankfulness for the harvest and blessings received throughout the year. This gratitude is manifested through collective prayers, family gatherings, and food-sharing activities involving the community collectively. Furthermore, the sense of togetherness created during the tradition shows that the community perceives Kerja Tahun as a moment to strengthen family relationships and *silaturahmi* (social bonds).

The observation results also indicate that the value of mutual cooperation (*ta'awun*) is an inseparable part of the entire series of Kerja Tahun activities. The community voluntarily works together in preparing the venue, cooking, cleaning the environment, and organizing various customary and cultural art activities. This participation is carried out without distinguishing social status, ethnicity, or religion, thereby creating a harmonious atmosphere of togetherness. The involvement of various elements of society in every stage of the activity demonstrates that this tradition serves as a medium for strengthening social solidarity and collective responsibility in preserving local culture. In addition, the observations show that the Kerja Tahun Tradition reflects the values of religious tolerance and local cultural preservation. People from various religious backgrounds continue to participate in the activities according to their respective beliefs while respecting existing differences. The younger generation is also involved in various customary activities and cultural performances, ensuring that the process of transmitting cultural values continues sustainably. These findings indicate that the Kerja Tahun Tradition functions not only as a cultural celebration but also as a medium of cultural da'wah that internalizes values of gratitude, *ukhuwah* (brotherhood), mutual cooperation, tolerance, and cultural preservation through everyday community practices. The observational findings are also consistent with the interview results, which are presented below.

Head of Gurusinga Village

"For the Gurusinga community, Kerja Tahun is not merely a traditional celebration but also a form of gratitude to God for the harvest that has been granted. This tradition also provides an opportunity for families who have migrated to return home and gather together, thereby maintaining family relationships. All residents are involved without distinction of religion or ethnicity."

Islamic Religious Leader

"We see many da'wah values contained in Kerja Tahun, such as maintaining social relationships (silaturahmi), mutual cooperation, mutual respect, and preserving harmony. During its implementation, the Muslim community can participate while still observing Islamic principles, particularly regarding halal food and religious worship practices."

Committee Member of the Kerja Tahun Tradition

"All preparations are carried out through mutual cooperation. Some people prepare the venue, others cook, organize the event, and welcome guests. No one works alone because everyone feels responsible for making Kerja Tahun successful. This spirit of togetherness is what we continue to maintain every year."

Community Leader

"This tradition strengthens relationships among community members. Although we come from different religious and social backgrounds, we continue to respect and cooperate with one another. Kerja Tahun becomes a moment to strengthen brotherhood, resolve shared issues, and maintain harmony within the village."

Community Member Actively Participating in the Tradition

"I always participate in the Kerja Tahun celebration because it is an opportunity for us to gather, help one another, and share with neighbors and family members. This tradition teaches us to be grateful, respect others, and preserve the culture that has been passed down by our ancestors to the current generation."

Based on the research findings, it can be concluded that the Kerja Tahun Tradition in Gurusinga Village contains cultural da'wah values manifested through gratitude to Allah, the strengthening of *ukhuwah* or social relationships, mutual cooperation (*ta'awun*), interfaith tolerance, and local cultural preservation. These values are implemented through collective prayers, cooperation in every stage of the activity, community participation without distinction of ethnicity or religion, and the involvement of younger generations in maintaining the continuity of the tradition. Therefore, the Kerja Tahun Tradition functions not only as a cultural heritage of the Karo community

but also as a medium of cultural da'wah that strengthens religious character, social solidarity, harmony, and the cultural identity of the Gurusinga Village community.

3.1.1. Challenges in Implementing Cultural Da'wah in Work Year Traditions

Based on the observation results, the implementation of the Kerja Tahun Tradition in Gurusinga Village generally takes place well and is able to strengthen community togetherness. However, this study identified several challenges in the implementation of cultural da'wah. One of the observed challenges is the provision of food during the tradition, which has not fully considered the separation between halal and non-halal food. This condition causes some Muslim community members to be more cautious when participating in communal meals. Therefore, better arrangements are needed so that all participants can participate comfortably in accordance with their respective religious principles. The observation results also indicate that modernization and changes in community lifestyles, particularly among the younger generation, have begun to influence their understanding of the philosophical meaning of the Kerja Tahun Tradition. Some young people tend to participate more as attendees in entertainment activities rather than understanding the cultural and da'wah values embedded within the tradition. Nevertheless, their involvement in various preparation activities and cultural performances demonstrates that efforts to transmit and preserve the tradition continue to be carried out by the community and traditional leaders. Furthermore, observations reveal that the harmonization between cultural preservation and the implementation of Islamic values still requires active involvement from various parties, particularly religious leaders, traditional leaders, village government, and the wider community. Through effective coordination and communication, different perspectives regarding the implementation of the tradition can be managed wisely, allowing cultural values to be preserved without neglecting religious principles. These findings indicate that the sustainability of the Kerja Tahun Tradition as a medium of cultural da'wah greatly depends on the community's ability to maintain a balance between preserving local culture, respecting diversity, and strengthening religious values. The observational findings are also consistent with the interview results, which are presented below.

Head of Gurusinga Village

"So far, Kerja Tahun has continued to run well because it is supported by the entire community. However, we also realize that there are several aspects that need improvement, especially in the provision of food so that Muslim community members feel more comfortable. The village government always strives to bridge cultural interests and religious needs so that all residents can participate in the tradition properly."

Islamic Religious Leader

"Basically, we support cultural preservation as long as it does not contradict Islamic teachings. The challenge we often encounter is related to halal and non-halal food during communal meals. Therefore, we always provide understanding to the community so that the implementation of the tradition continues to respect Islamic principles while maintaining harmony among religious communities."

Committee Member of the Kerja Tahun Tradition

"Every year, we try to improve the implementation of Kerja Tahun, including managing food arrangements and accommodating the different needs of guests. We also involve religious leaders and traditional leaders in every preparation stage to prevent misunderstandings during the event. Another challenge is encouraging the younger generation to become more actively involved in the preparation process, not only attending the entertainment events."

Community Leader

"In my opinion, the current challenge is no longer maintaining togetherness because the community remains united, but rather how to preserve the tradition amid changing times. Young

people today are more interested in technology, so they need to continue receiving an understanding of the importance of Kerja Tahun as part of Karo community identity."

Community Member Actively Participating in the Tradition

"I see that Kerja Tahun remains a good tradition because it allows all residents to gather together. However, we hope that food preparation for Muslim community members will receive more attention so that everyone feels comfortable. In addition, the younger generation needs to be more involved so that they understand the meaning of the tradition, not merely enjoy the entertainment."

Based on the research findings, it can be concluded that the implementation of cultural da'wah within the Kerja Tahun Tradition in Gurusinga Village still faces several challenges, particularly related to the provision of food that complies with halal principles for the Muslim community, the influence of modernization on the younger generation's understanding of traditional values, and the need to harmonize cultural preservation with the implementation of Islamic values. Nevertheless, through cooperation between the village government, traditional leaders, religious leaders, organizing committees, and the community, these challenges continue to be addressed. Therefore, the Kerja Tahun Tradition can continue to be maintained as a medium of cultural da'wah that strengthens social harmony, tolerance, and the preservation of local cultural heritage.

3.2. Discussion

3.2.1. Implementation of the Yearly Work Tradition in Gurusinga Village

The results of the study indicate that the Kerja Tahun Tradition in Gurusinga Village continues to be carried out sustainably as a cultural heritage of the Karo community, functioning as an expression of gratitude for the harvest while also serving as a medium for strengthening social relationships within the community. The implementation of the tradition is carried out through deliberation (*musyawarah*), mutual cooperation (*gotong royong*), and active community participation from the preparation stage to the execution of activities. These findings demonstrate that the Kerja Tahun Tradition not only preserves the ceremonial aspects of culture but also functions as a social mechanism that strengthens community cohesion through collective interaction, cooperation, and the involvement of all elements of society regardless of ethnic or religious backgrounds. This condition illustrates that local traditions continue to play a strategic role in maintaining the sustainability of social life within a multicultural community. The findings of this study align with research (Fattaha & kahina, 2024) which explains that the Merdang Merdem Tradition or Kerja Tahun is a cultural heritage of the Karo people that functions not only as a post-harvest celebration but also as a way to strengthen family ties, boost social solidarity, and maintain the cultural identity of the Karo community. The study confirms that the main meaning of Kerja Tahun has evolved from just an agricultural ritual into a social space that enhances interactions within the community. The findings of this research support that conclusion because observations show that the people of Gurusinga Village use the Kerja Tahun Tradition as an opportunity for families to gather, reinforce social connections, and build togetherness through collective participation in all the activities. The results of this research also support the study (Aisyah & Irwanuddin, 2025) which states that the Yearly Work Tradition contains character education values such as mutual cooperation, teamwork, responsibility, and respect for local culture. In this study, these values are seen through community involvement in deliberations, task distribution, preparing food, organizing cultural art performances, up to carrying out events together. The voluntary participation of the entire community shows that mutual cooperation is still a strong social capital in maintaining the continuity of the tradition. Thus, the Yearly Work Tradition serves as a medium for internalizing social values that are directly passed down through cultural practices. Besides that, the findings of this study are in line with research (Hendra, Adzani, & Muslim, 2023) who found that the Tahun Work Tradition contains social welfare values because it strengthens solidarity, togetherness, and family-like

relationships within the Karo community. The study explains that social interactions during the tradition create a sense of belonging to the community, which encourages people to help each other without expecting anything in return. The results of this research show a similar situation, where the people of Gurusinga Village voluntarily work together to prepare all the activities and jointly ensure the success of the tradition. This shows that the social capital formed through the Tahun Work Tradition is still well-preserved to this day.

The findings of this study also expand on previous research results (Barasa, Maraimbang, & Siregar, 2025) who stated that the involvement of young people in Guro-Guro Aron activities is one way of preserving Karo culture. This study shows that youth involvement is not only limited to cultural performances but also includes participation in activity preparations, mutual cooperation, and event implementation. In this way, the process of cultural inheritance happens through direct experience (experiential learning), so young people are not just spectators but also active participants in maintaining the continuity of traditions. These findings offer a new perspective by showing that the sustainability of the Yearly Work Tradition is strongly influenced by the active involvement of young people in all stages of the tradition's implementation. From a cultural sociology perspective, this research finding also aligns with the theory (Zainuddin, Muwaffiqillah, & Amrulloh, 2025) who sees culture as a system of meaning realized through symbols, social practices, and community interactions. The Yearly Work Tradition is not only understood as a traditional celebration, but becomes a collective symbol that represents gratitude, solidarity, cultural identity, and social relationships of the Karo people. In addition, these findings support the view (Priyatna, Wahyudin, & Sabda, 2025) that tradition is a mechanism for passing down social values and norms that functions to maintain social integration. Deliberation, mutual cooperation, and cross-generational involvement found in this study show that the Yearly Work Tradition still carries out that function effectively. Based on the overall discussion, this study shows a contribution of novelty compared to previous research. Previous studies generally viewed the Yearly Work Tradition as cultural heritage, an agrarian ritual, or a means of preserving customs. Meanwhile, this study shows that the implementation of the Yearly Work Tradition in Gurusinga Village not only maintains its cultural function but also serves as a mechanism for building social cohesion in a multicultural community through deliberation, mutual cooperation, cross-religion participation, and the involvement of the younger generation. These findings show that the continuity of the Yearly Work Tradition is determined not only by the preservation of customs but also by its ability to be a space for social interaction that adapts to societal changes without losing local cultural identity.

3.2.1. Cultural Da'wah Values in the Work Year Tradition

The research shows that the Yearly Work Tradition in Gurusinga Village functions not only as a cultural celebration, but also as a way to internalize the values of cultural da'wah through social practices in the community. These values include gratitude to Allah, brotherhood or maintaining good relationships, mutual cooperation (ta'awun), interfaith tolerance, and the preservation of local culture. These values aren't communicated through formal sermons, but are actually practiced through communal prayers, discussions, teamwork in preparing activities, sharing food, and community participation across religions. The findings show that da'wah can take place culturally through social activities that are deeply rooted in people's lives, making Islamic teachings easier to accept and practice in everyday life. The findings of this study align with research (Masduki, Fadillah, & Putra, 2021) which explains that cultural da'wah is the process of delivering Islamic values through the cultural approaches that develop within society. Da'wah is not aimed at eliminating local culture, but rather accommodating cultural elements that do not conflict with Islamic law so that culture can become a medium for transforming Islamic values. The results of this study reinforce this view because the Yearly Work Tradition still maintains Karo cultural identity,

but in its implementation, it has internalized values of gratitude, togetherness, and social care that align with Islamic teachings. The results of this research also support the study (Pangestu, 2023) which states that cultural da'wah is a da'wah strategy that utilizes local customs, traditions, and culture as a medium for communicating Islam. According to the study, the cultural approach makes da'wah messages easier for people to accept because they are delivered through activities that are already part of their daily lives. Research findings in Gurusinga Village show a similar situation, where the da'wah values are not only conveyed by religious leaders but are also internalized through discussions, mutual cooperation, social gatherings, and community collaboration in every stage of the Annual Work Tradition.

Besides that, the results of this study are in line with the research (Purwatiningsih, Wibowo, & Aryani, 2024) which explains that culture-based preaching plays an important role in building social harmony in diverse communities. A preaching approach that respects local culture can strengthen tolerance, reduce the potential for conflict, and build an inclusive community life. The findings of this study show that the people of Gurusinga Village, who come from various religious backgrounds, still participate in the Annual Work Tradition while respecting each other's beliefs. This situation shows that local traditions can serve as a space for social dialogue that strengthens harmony without eliminating each individual's religious identity. Findings about the value of gotong royong (ta'awun) also support the research (Fasadena, Chuma, & Adawiyah, 2025) which found that local cultural practices contain dakwah values in the form of cooperation, social care, and collective responsibility. In this study, the people of Gurusinga Village voluntarily participated in all stages of the activities, from deliberation, preparing the place, cooking, to the implementation of the event. This involvement shows that the value of ta'awun is not only understood as a religious concept but has become a living social practice in the community's tradition. This indicates that cultural dakwah can connect Islamic teachings with the social life of the community through tangible collective activities. Furthermore, the findings of this study reinforce the results of previous research (Ilyasa, Fakhruddin, Faqihuddin, Mubarak, & Muflih, 2024) which explains that the Merdang Merdem Tradition is a form of the Karo people's gratitude for the harvest as well as a way to strengthen social relationships. This study offers a broader perspective by showing that this expression of gratitude not only has cultural meaning, but also contains a religious dimension because it is manifested through communal prayers, social gatherings, sharing food, and caring for others. In this way, the value of gratitude in the Annual Work Tradition transforms into a religious practice that is integrated into local culture. From a theoretical perspective, the results of this study align with the concept of cultural preaching proposed by (Yuwono, Sebastian, Rahman, Chung-Hee, & Chen, 2025) that dakwah is a process of transforming Islamic values that can take place through the culture and social practices of society. In addition, the view (Suhardi, 2025) Regarding culture as a system of meaning, it is also relevant to explain that the Yearly Work Tradition is not just a series of customary activities, but a social symbol representing religious values, solidarity, and community identity. The values of gratitude, brotherhood, tolerance, and mutual cooperation found in this study show that culture becomes an effective medium for internalizing religious values in a contextual way. Based on the overall discussion, this study offers something new compared to previous research. Most previous studies only looked at the Tradisi Kerja Tahun as a cultural heritage, an agrarian ritual, or a form of preserving Karo community customs. This study shows that Tradisi Kerja Tahun also works as a medium for cultural preaching, integrating values of gratitude, brotherhood, cooperation, tolerance, and cultural preservation into people's everyday lives. In this way, the study expands the scope of cultural preaching by positioning Tradisi Kerja Tahun as a model for internalizing Islamic values based on local wisdom that can strengthen religious character, social solidarity, and harmony in multicultural communities.

3.2.1. Challenges in Implementing Cultural Da'wah in Work Traditions of the Year

The research shows that although the Yearly Work Tradition in Gurusinga Village can serve as a cultural preaching medium that strengthens togetherness and harmony in the community, its implementation still faces some challenges. The main challenges found include adjusting the tradition's practices to the principles of Islamic law, especially regarding providing halal food for Muslims, the influence of modernization leading to a decline in young people's understanding of the philosophical meaning of the tradition, and the need to harmonize preserving local culture with religious values. These findings show that cultural preaching is a dynamic process because it has to accommodate social changes without losing the essence of the culture or the principles of Islamic teachings. The findings of this study align with research (Burhanudin, 2025) which explains that cultural da'wah does not aim to preserve all cultural practices in their entirety, but rather involves a process of selection, adaptation, and purification of cultural elements to align with Islamic values. From this perspective, culture is seen as a da'wah medium that still requires evaluation according to societal developments. The research results in Gurusinga Village show this condition, especially in terms of food provision in the Annual Work Tradition, which has not fully met the principle of separating halal and non-halal foods. Therefore, technical adjustments in the implementation of the tradition become an important part so that the entire community can participate without neglecting their religious beliefs. The results of this research also support the study (Haqqi, 2022) which states that the success of culture-based preaching is largely determined by the community's ability to build a dialogue between religious values and local culture. The study emphasizes that an inclusive preaching approach can minimize potential conflicts in a multicultural society. The findings show that the village government, traditional leaders, and religious figures have made efforts to build communication and coordination so that the implementation of the Annual Work Tradition still respects the religious diversity present in Gurusinga Village. This shows that harmonizing culture and religion is a social process that requires the collaboration of all elements of society. Besides that, the results of this study are in line with the research (Nur, 2023) which found that the implementation of cultural da'wah often faces challenges such as social changes, shifts in societal values, and the need to reinterpret culture to stay relevant with the times. The study explains that the success of cultural da'wah depends on the community's ability to maintain cultural values without losing the essence of Islamic teachings. The findings show that the Gurusinga community continues to uphold the Annual Work Tradition, but keeps making adjustments to meet various modern societal needs, including improving coordination with religious leaders in organizing activities. Findings about the impact of modernization on young people also support the research (Hilmi, Fabriar, & Soleha, 2022) which explains that modernization has led to a shift in values within the Merdang Merdem Tradition of the Karo community. The younger generation tends to see tradition more as entertainment rather than a way of passing down cultural values and life philosophies.

This study shows a similar situation, where some young people are more interested in attending art performances than understanding the meaning of gratitude, teamwork, and togetherness that are at the core of the Kerja Tahun Tradition. However, the study also found that involving young people in the preparation of activities and cultural performances is still an effective way to transmit cultural values to the next generation. Next, this research strengthens the study (Dianto, Don, Khusairi, & Toni, 2025) yang It shows that the Muslim minority community in Gurusinga Village is able to build a harmonious life through mutual respect and tolerance in daily life. The study emphasizes that social harmony doesn't arise naturally, but is built through communication, respect for differences, and ongoing social adaptation. The findings show that even though there are differences of opinion regarding certain aspects of the Year Work Tradition, the community is still able to maintain harmonious social relations through discussion, coordination, and respect for each other's religious principles. From a theoretical perspective, the findings of this study are relevant to the concept of

cultural accommodation in preaching proposed by (Nuhaza, Algifahmy, & Hakim, 2025), namely that da'wah must be able to engage in dialogue with the social realities of society so that Islamic messages can be accepted without causing cultural resistance. Besides that, the theory of social change (Khasanah, 2022) explaining that modernization will always bring changes to people's mindset and behavior, so traditions are required to adapt in order to maintain their social function. In the context of this research, the Yearly Work Tradition shows that adaptive ability through various adjustments in its implementation without losing the cultural values that are the identity of the Karo people. Based on the overall discussion, this study offers some novelty compared to previous research. Earlier studies generally only discussed the challenges of preserving the Tradisi Kerja Tahun from a cultural or modernization perspective. This study shows that the challenges in implementing the Tradisi Kerja Tahun are also related to harmonizing Islamic preaching with local culture in a multicultural society. These findings emphasize that the sustainability of the Tradisi Kerja Tahun is not only determined by efforts to preserve culture but also by the ability of all stakeholders to integrate Islamic values, respect diversity, and adjust the tradition to the social dynamics of modern communities. Thus, the Tradisi Kerja Tahun can continue to function as a medium for inclusive, adaptive, and relevant cultural preaching for the people of Gurusinga Village.

4. CONCLUSION

This research shows that the Yearly Work Tradition in Gurusinga Village not only serves as a cultural heritage for the Karo people but also as a means of cultural outreach that instills values of gratitude, brotherhood, mutual cooperation (ta'awun), tolerance, and cultural preservation through everyday community practices. This tradition strengthens social cohesion, interfaith harmony, and the passing down of cultural values to younger generations through active participation from the entire community. That said, implementing cultural outreach still faces challenges, especially regarding providing food that meets halal principles, the impact of modernization on young people's understanding, and the need to balance cultural preservation with practicing Islamic values. Theoretically, this research enriches the study of cultural da'wah by positioning local traditions as a medium for internalizing Islamic values. Practically, the results of this study can serve as a reference for the government, traditional leaders, religious figures, and the community in developing cultural preservation that aligns with religious values. This research is still limited to one research location with a qualitative approach, so the findings cannot yet be generalized to all Karo communities. Therefore, future research is recommended to conduct comparative studies in various Karo communities or use a mixed methods approach to gain a more comprehensive understanding of the implementation of cultural da'wah in local traditions and strategies for preserving it amid the dynamics of modern society.

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